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Desde el rincón de la Izquierda

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Edit: ***Desde el rincón de la Izquierda***
Colection: artículos del blog homónimo
Number 2
10.13140/RG.2.2.33752.05128

Imagen de portada: Frederic Leighton, Invocation, hacia 1889.
Colección privada

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Lola López Mondéjar, psychoanalyst and winner of the Anagrama Essay Prize[1], published on 19 March in *El País* an op-ed titled *Our Young Lysistratas*[2], in which she diagnosed young women's reluctance to have partners as a consequence of the failure of equality education policies. Up to that point, hard to disagree. It is on the path toward that conclusion that the article plunges off a cliff of essentialisms, abusive generalizations and double standards that merit, at the very least, a reply. Because the article, which begins with reasonable premises, ends up recommending something that Orwell would have found familiar: a programme of institutional re-education for all young men. "Educating them cannot be an effort exclusive to women but must involve all of society's institutions," the author sentences. Men think wrongly; their thinking must be corrected. By every institution. One can almost hear the Ministry of Truth taking notes.

1 López Mondéjar, L. (2024). *Sin relato. Atrofia de la capacidad narrativa y crisis de la subjetividad.* Barcelona: Anagrama. Anagrama Essay Prize 2024.
2 López Mondéjar, L. (2026). "Nuestras jóvenes Lisístratas." *El País*, Tribuna, 19 March 2026. Available at: https://elpais.com/opinion/2026-03-19/nuestras-jovenes-lisistratas.html

Because a first reading of the article invites assent. The prose is nimble, the premises seem reasonable, the data supports. And yet, by the end, something jars. On rereading more carefully, one discovers one has been led along a rhetorically impeccable path toward a conclusion that does not hold: that young men are, as a block, an army of violent resentful creatures who refuse to evolve. It is worth dismantling the mechanism.

The imaginary resentment

López Mondéjar claims that the educational and political gap between young men and women "feeds resentment in men." Just like that. From two statistical data points — women graduate 10 points higher, men vote more to the right — she deduces a psychological state: resentment. And not just any resentment: a resentment that, in the next paragraph, leads to revenge, aggressiveness, hatred and murder. In five lines, the 25-year-old lad who votes for Vox[3] because he can't make ends meet and wants to tear everything down has been turned into a potential murderer.

Let us perform an exercise in symmetry, that resource which the article systematically avoids. In the 1980s, women had fewer university degrees, less presence in the workforce, less political power. Were they resentful? No one would have dared say so. They were said, rightly, to be disadvantaged, discriminated against, oppressed. Well then: the same situation, different sex, different moral label. For them, empathy; for them, clinical diagnosis.

The fox and the grapes: a metaphor that bites its own tail

The author turns to Aesop's fable: men, like the fox that cannot reach the grapes, degrade what they cannot obtain. But she

3 Vox is a Spanish far-right political party, roughly comparable in positioning to the French Rassemblement National or the Italian Fratelli d'Italia.

herself, a few paragraphs earlier, has described how women "fall in love, desire, bond, raise red flags, swap them for white flags of peace, return to conflict; many give up." Give up. They renounce the desired object. Is that not exactly what the fox does?

If the metaphor applies to men who supposedly degrade the women they cannot "reach," it applies equally to women who give up on men saying "it's not worth it." But the women are called empowered Lysistratas, and the men, resentful foxes. The same behaviour, double standard.

All on Forocoches

The article makes a leap that should alarm any attentive reader: from general demographic data it jumps to "the manosphere," as if that represented young men as a whole. The manosphere exists, yes. As do the most radical accounts of identitarian feminism on social media. Explaining an entire generation through Forocoches[4] or Andrew Tate is like explaining feminism through the most extreme responses on Twitter. It is taking the part for the whole, and doing so deliberately to build a straw man that is then very easy to knock down.

"The blame for job insecurity, for identity uncertainty, for men's emotional deficits, lies with them, the ungrateful women." Who says that? Where? In what real conversation, outside the basements of the internet, are those words uttered? López Mondéjar affiliates an entire generation to a discourse that exists only in the caricature she herself has constructed.

The gap that is not as painted

The author presents a clean, binary world: they vote far-right, they

4 Forocoches is a Spanish online forum, roughly equivalent to 4chan or Reddit's most controversial communities, known for its predominantly young male user base and its often politically incorrect and provocative content.

lean left. The data, as usual, is more stubborn. The CIS barometers show that all young people have shifted rightward, though men more intensely. Young women have not moved significantly to the left; they have remained approximately stable while men have shifted[5].

And the datum the article does not mention, because it would ruin its narrative: female support for Vox is also growing. According to the GESOP analysis of CIS barometers from 2024 and 2025, the youngest women now show a higher voting intention for Vox than women of any other age. In 2024, only 20% of young Vox voters were women; by 2025, they already represent 30%[6]. It is not "men far-right, women left." It is considerably more complex than that.

Patriarchal prerogatives: whose?

"A masculinity suffering the loss of patriarchal prerogatives," says the author. What prerogatives? The young man of 2026, with a salary of 1,100 euros, rent consuming two-thirds of his wages, living alone and cooking, cleaning and ironing because he has no choice and has never known anything else — what patriarchal prerogatives has he lost? None. Because he never had them. That description fits his grandfather, not him.

There is a real problem in domestic life, yes: the mental load, that invisible labour of household planning that falls predominantly on women, especially when there are children. A Procter & Gamble

5 Analysis by *Público* of the microdata from 380 monthly CIS barometers from 1987 to 2023. See: "La brecha ideológica que divide la juventud," *Público*, 7 March 2025. The analysis by Piedras de Papel — a blog of political scientists in *elDiario.es* — based on CIS data from 1986 to 2025, confirms that the gendered ideological gap among those under 26 is real, but that it is fundamentally due to young men's rightward shift; young women have remained approximately where they were. See: "¿Existe una brecha ideológica creciente entre hombres y mujeres?" *elDiario.es*, 17 May 2025.

6 GESOP (2025). "La extrema derecha se abre paso entre las mujeres más jóvenes." Analysis based on aggregated CIS barometers from January to June 2024 and 2025. Published in *El Correo Gallego*, 15 July 2025.

study supervised by psychologist Violeta Alcocer found that 63% of Spanish mothers have an infinite daily mental to-do list, compared to 25% of fathers; that 87% of mothers perceive themselves as the main persons responsible for making the household function; and that only 14% of fathers are in the school WhatsApp group[7]. But this is a situational problem, one that appears in the dynamics of couples with children, not an essential trait of "hegemonic masculinity." And it has a nuance that is usually omitted: the same study shows that 72% of women acknowledge supervising and criticizing how others do things, and only 24% are able to let go of a delegated task. Alcocer herself notes that some women see that burden as a source of power[8]. The problem exists; the essentialist explanation does not.

A recent report by the British Center for Social Justice points in a direction that López Mondéjar ignores entirely: the birth rate crisis is not explained solely by women's choices, but by the material inability of young men to constitute themselves as viable partners. Male adolescence extends well past the age of twenty, the average age of achieving independence is 25 — three years later than women — and the generation of male NEETs keeps growing[9]. They are not patriarchal resenters; they are precarious workers with no horizon.

Lysistratas or lonely people?

The author says that women "choose, but not them." Whom, then? The epic narrative of the empowered Lysistrata who renounces men by political decision clashes head-on with testimonies such as those

7 Procter & Gamble survey on mental load in Spain (2019), supervised by psychologist Violeta Alcocer. Data collected in: Abundancia, R. (2019). "Carga mental: la tarea invisible de las mujeres de la que nadie habla." *S Moda / El País*, 1 March 2019.

8 Ibid. Alcocer notes verbatim: "there are also women who may see equity as a loss of power. At least, at home, they are the ones in charge."

9 Center for Social Justice (2026). Report on birth rates and "missing mothers." Analysis collected in: Sowerby, P. (2026). "How men screwed the birth rate." *UnHerd*, March 2026.

recently collected by *El País Lifestyle*: women in their thirties looking for "someone I can admire intellectually, who wants to start a family, who is mature" and who cannot find it[10]. They are not warriors on a sex strike. They are lonely people who would rather not be. As, for that matter, are millions of young men. The failure is not that of a gender; it is that of a society that has destroyed the material conditions for forming partnerships — housing, stable employment, time — and that seeks culprits in the psychology of one sex or the other so as not to have to talk about economics.

The double standard with eyes wide open

Let the author ask herself whether those young men who consider feminism a tool of manipulation might have observed a few things. That when a girl tells another "look how hot he is" it's spontaneous and fun, but when a boy says it, it's objectification. That when she tells him "you look great today!" it's natural, but the other way round there is already an uncomfortable silence. That when Rubiales kisses Hermoso it is an international scandal, but when an actress launches herself at a director at the Oscars it is a celebration of joy: at this year's ceremony, the actress Teyana Taylor, star of the winning film *One Battle After Another*, publicly complained that a security guard had blocked her path and grabbed her as she tried to reach the stage. "You're a man putting his hands on a woman," she told the guard in front of the cameras[11]. Minutes later, when the film won the Oscar for Best Picture, the same Taylor ran toward director Paul Thomas Anderson and put him in a

10 "Solteros en la treintena, ¿falla Cupido?: 'Busco un hombre a quien admirar intelectualmente, que quiera una familia, que sea maduro… Y no doy con eso.'" *El País Lifestyle.*

11 The incident took place at the close of the 98th Academy Awards ceremony, held on 15 March 2026 at the Dolby Theatre in Los Angeles. See: "Teyana Taylor responde a críticas por celebrar la victoria de otra actriz en los premios Oscar," *Infobae*, 17 March 2026; "Final caliente en los Oscar 2026: la estrella de la película ganadora denunció empujones de la seguridad," *Los Andes*, March 2026.

headlock in the middle of the celebration, nearly knocking him over[12]. The guard touches her to do his job: male aggression. She manhandles the director: adorable moment. The same night. The same person.

The lads don't need Andrew Tate to see all of that. They need only open their eyes.

What does not exist but everyone knows

And there is something more they see: the accusation as an instrument. Juan Soto Ivars has extensively documented in *Esto no existe* [*This Does Not Exist*] how the Gender-Based Violence Act of 2004, which provided a necessary shield for battered women, is used in some cases as a sword in divorce proceedings[13]. The official figure of 0.01% false accusations only counts the cases in which the prosecution acted ex officio and obtained a final conviction, without including those archived during the investigative phase or subsequent convictions[14].

The case of UFC champion Ilia Topuria is a recent example in plain sight: Topuria initiates a divorce process in September 2025 and publicly denounces having been threatened with accusations of domestic abuse that "would only disappear in exchange for money"[15]. Three weeks after the divorce process begins, his ex-wife

12 "Teyana Taylor playfully put director Paul Thomas Anderson in a headlock on stage at the 2026 Oscars." See: *TMZ*, 15 March 2026; *Slate*, March 2026: "Teyana Taylor was the best part of the 2026 Oscars."

13 Soto Ivars, J. (2025). *Esto no existe: Las denuncias falsas en violencia de género.* Barcelona: Debate. The book's central thesis is that Spain's Gender-Based Violence Act (Ley Orgánica 1/2004) provided a necessary shield for battered women, but that no one has wanted to look at those who wield that shield as a sword.

14 Ibid. The 0.01% figure "is limited to proceedings in which the prosecutor, after withdrawing the accusation at oral trial, pursued a charge of false accusation or perjury and obtained a final conviction." See also the legal analysis in: Blog de la Facultad de Derecho de la UAM (2026). "Las denuncias falsas en violencia de género y lo que apenas existe," 3 February 2026.

15 Public statement by Ilia Topuria on social media, December 2025: "During the last few months I have suffered intolerable situations and pressure, being threatened with

files the abuse complaint[16]. After months of legal battle, the ex-wife accepts an out-of-court settlement on the same terms Topuria had been offering from the beginning, withdraws the complaint, and the case is archived[17]. How does a twenty-year-old read that?

And they also see the Errejón case, that procedural labyrinth where the prosecution asks for acquittal, the complainant withdraws the accusation, then reinstates it, the second complainant does not ratify, and the judge archives the case[18]. One need not draw conclusions about anyone's guilt or innocence to perceive that the system generates chaotic dynamics that erode trust.

And they see, when they get to see it, what happens when the system fails completely. In Granada, a mother filed repeated accusations of sexual abuse against the father, against a summer camp, against her six-year-old son's schoolmates. All were archived for lack of evidence. But the system separated the father from the child when the boy was four years old, and he never saw him again. Although all the accusations were being archived, although medical examinations found no trace of abuse, custody remained with the mother. Until the mother, suffering from an undiagnosed and untreated delusional disorder, asphyxiated the boy to "save him" from abuse that never existed, and set fire to the home. The father first lost his son for two years due to false accusations; then he lost

unfounded accusations of domestic abuse that would only disappear in exchange for money." Reported in multiple outlets, including *¡Hola!*, 15 December 2025, and *Telecinco*, 7 January 2026.

16 The complaint for alleged domestic abuse was filed on 18 November 2025 at the Móstoles Duty Court. See: "El turbulento divorcio de Ilia Topuria y Giorgina Uzcategui," *Telecinco*, 7 January 2026.

17 "La exmujer de Ilia Topuria retira su denuncia por malos tratos tras alcanzar un acuerdo con el luchador." *Vozpópuli*, 5 February 2026. The agreement was accepted "on the same terms" Topuria had been offering since the beginning of the conflict.

18 For a detailed chronology of the Errejón case, see: "Cronología del caso Errejón: de su dimisión en 2024 a dos procesos judiciales por agresión sexual," *Efeminista*, March 2026. The prosecution requested archival on 17 December 2025. Mouliaá withdrew her accusation on 4 February 2026 and reinstated it days later. The second complainant did not ratify her complaint and the judge archived the case on 13 March 2026.

him forever. She has been sentenced to 40 years of psychiatric internment[19]. The system of accusations can not only destroy the life of a falsely accused man; it can end up costing the life of a child.

The datum no one wants to look at

Perhaps the most revealing aspect of López Mondéjar's article is what she does with the datum that 51.5% of young males consider feminism a tool of political manipulation[20]. She places it at the end, as the culmination of a chain leading from resentment to hatred, as if it were the definitive proof of youthful misogyny. But that datum admits — demands, in fact — another reading.

Let the author ask herself about the discriminations those young men do perceive and that she does not see. Or does not want to see. As essayist Odome Angone puts it, "non-white people do not have the right to be ourselves. We always speak on behalf of a collective"[21]. Well: exactly the same thing happens to young men. They are not individuals with concrete problems — of housing, of employment, of life prospects —; they are representatives of a masculinity that must be corrected. And when a Ministry of Equality spends 15,600 euros on a report defending the use of the hijab in schools[22] — that is, defends a symbol of religious patriarchal

19 "40 años de internamiento psiquiátrico para la madre que asfixió a su hijo de 6 años para 'salvarlo' de unos abusos sexuales inexistentes." *El Mundo*, 31 March 2026. The woman filed sexual abuse complaints in December 2020 (against the father), in 2022 (against a summer camp) and in January and February 2023 (against schoolmates). All were archived. The father was separated from the child from 2020. The sentence, issued by Criminal Section 2 of the Provincial Court of Granada, establishes that the defendant suffered from "persistent delusional disorder" fully established since 2020, which was never treated psychiatrically. Available at: https://www.elmundo.es/andalucia/2026/03/31/69cbdaf9e9cf4ab8388b45af.html

20 Barómetro Juventud y Género 2025, FAD Juventud. Presented 24 February 2026 at the Artículo14 headquarters. The exact figure is that 51.5% of Spanish males aged 15 to 29 consider feminism a tool of political manipulation and indoctrination.

21 Odome Angone, E. Interview in *Planeta Futuro / El País*: "Non-white people do not have the right to be ourselves. We always speak on behalf of a collective."

22 See the news report on the Ministry of Equality's report defending the use of the hijab in

subordination in the name of cultural identity — while in a secondary school in Logroño students are barred from entering wearing the Islamic veil and the debate is framed as though banning the hijab were discrimination[23], what the young man perceives is a feminism that has completely lost its compass. You can't wear a cap in class, but a hijab, yes, because it's religious identity. Robespierre revolves in his grave.

The 51.5% is not a symptom of misogyny. It is a cry of alarm that a self-styled feminism refuses to hear. Because hearing it would imply accepting that something is being done wrong. And that does not fit within a framework where the female gender is, by definition, the bearer of consciousness and the male gender the bearer of the problem.

The destruction of achievements

Here is the central paradox, the one no one in the identitarian apparatus wants to see: everything feminism has achieved — that women be economically independent, that they access any profession, that domestic tasks be shared, that violence be legislated against — is threatened by identitarian folly. When a legal apparatus is built that generates perverse incentives for instrumental accusations, the protection of real victims is eroded. When all young men are turned into enemies, real enemies are manufactured. David Rieff put it clearly: the *woke* phenomenon must be understood "within the absolute victory of capitalism"[24]. It is not an emancipatory advance; it is the replacement of class analysis with identity management. The feminism of Amelia

schools.

23 See: "Acusan a un instituto de Logroño de impedir la entrada a alumnas con el velo islámico."

24 Rieff, D. Interview: "The woke phenomenon must be understood within the absolute victory of capitalism."

Valcárcel[25], that of Enlightenment equality, remains necessary and urgent. What is neither necessary nor urgent is the identitarian paraphernalia that has hijacked its name.

Articles like López Mondéjar's are a symptom of that capture. Well written, apparently reasonable, built on premises that invite assent, but which in the end reveal what they are: an exercise in division in which an entire gender is diagnosed, pathologized and condemned so as not to have to face the uncomfortable questions.

Why does half of young men consider feminism a tool of manipulation? It is not because they are resentful, nor because the manosphere has dumbed them down, nor because they cling to patriarchal prerogatives they never had. It is because they have eyes in their faces.

And it is high time someone took the trouble to look at what they see. If we want to act upon their reality to truly change it.

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25 Amelia Valcárcel, lecture at the course "Papel de la Abogacía en la Sociedad Civil," Cursos de Verano de la UIMP, Santander, 9 July 2021: "Our civilization is feminist because it rests on a fundamental idea, that men and women are the same, they may differ, but the essential truth is that they are worth the same and must be treated in the same way."

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This work is the publication of one of the texts collected on the website

Desde el rincón de la Izquierda

https://elrincondelaizquierda.org/

composed in turn of several websites.

It was launched in Cádiz, on data

Tuesday, April 10, 2026

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